The Plain-Man's plain Path-way TO HEAVEN.

Directing every Man how he may be Saved.

Very seasonable for these times.

The 56th. Edition, with many Additions.

John. 14. 6. *Jesus saith unto them, I am the Way, the Truth, and the Life.*

Whoso would know the way to Heaven above,
Christ is the way, Faith, Hope and Love.

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The Plain Man's plain Path-way to HEAVEN.

Mat. 7. 13, 14. Enter ye in at the strait gate, for wide is the Gate, and broad is the way that leadeth unto Destruction, and many there be that go in thereat: but strait is the Gate, and narrow is the way that leadeth to life, and few there be that find it.

THese words, Beloved, are the words of our blessed Lord and Saviour Jesus Christ: and therefore do crave every good Christians attention, being spoken by so good a Master, who not only loved us, but laid down his life for us; as it is Rom. 5. 6, 7. Whilst we were sinners, Christ died for us. And beloved, they are not only the words of a good Counsel, nor the Body only but the salvation of our Souls, plainly declaring unto us the way to Heaven, which is not the common beaten Road of the World. The way to Heaven is a strait and narrow way, a hard way, and a thorny way, and whosoever would be saved must walk in this way. Beloved, I beseech you to consider, Heaven cost our Saviour a dear price, his precious life and Blood; and had he not shed his Blood, it had been impossible for us to have come to Heaven. And Beloved, consider also that notwithstand-

ing it cost Christ his life to purchase heaven for us, yet it is not an easie matter to get to Heaven, the way to heaven is altogether up hill, and though it be painful & difficult, yet it is worth our pains at last there are treasures in heaven, joys unspeakable, and full of Glory, such things as St. Paul saith, 1 Cor. 1. 9. That eye hath not seen, ear hath not heard, neither hath it entred into the heart of man, to conceive the things that God hath laid up for those that love him. God hath laid them up for us. Did we but seriously consider the happiness of the Saints in Heaven, we should be willing to undergo any thing here below, so we might get thither. It is the opinion & fond conceit almost of all men, that they shall go to Heaven, & they hope to be saved as well as the best, though they walk not in the way. But let them take heed how they deceive their own souls, for the Scripture says plainly, That those that would be saved, must first be new Creatures, they must be born again, John 3. Except a man be born again he cannot enter into the Kingdom of Heaven. Secondly, they must not live after the flesh & lusts of men, but after the will of God, 1 Pet. 4. 2. And how doth God in his word say men should live, if they would be saved? First, we must live a life of Faith. He that believeth shall be saved, but he that believeth not is condemned already, the wrath of God abideth on him, Joh. 3. 36. Secondly, he that would be

saved, must repent; God commands all men every where to repent, Acts 17. 30. Repentance must follow after Faith. Thirdly, we must be willing to forsake all for *Christ*: when the young man said unto him, Good master what shall I do to be saved? saith Christ, Sell all that thou hast, & give to the poor, and follow me, and thou shalt have treasure in heaven, *Mat.* 19. 21. Men must not say, I have bought a Farm, I have married a wife, therefore I cannot come. 4thly. Those that would be saved, must be holy & unblamable, Walking as Christ walked; they must die unto sin, & live unto righteousness, for no unrighteous person shall inherit the Kingdom of heaven, 1 Cor. 6. 10. Heaven is the reward of holiness, Having your fruit unto holiness, & the end everlasting life, Rom. 6. 22. And lastly, he must not do this once or twice, but he must serve the Lord in Righteousness and true Holiness all the days of his life, Luk. 1. 74. For he that continues unto the end shall be saved, *Mat.* 20. 21. Therefore unless men be such as God in his Word requires they should be, in vain do they say, They hope to be saved by Christ, unless they live as Christ lived, Holy, as he was Holy; for certainly all those that live in Sin, and dye in Sin without Repentance, shall come short of Heaven: And truly Beloved, Heavenly Counsel was never more needful than now, in these last and worst of times, which abound so much with

sin and wickedness, which plainly shews that these are the last times as S. Peter saith, 2 Pet. 3. 3. In the last days shall come scoffers, walking after their own ungodly lusts, self-lovers, covetous, blasphemers, proud, disobedient to Parents, unthankful, truce-breakers, false accusers despisers of those that are good, traytors, lovers of pleasure more than lovers of God, 2 Tim. 3. all which things the *Lord* knows is too evidently seen among us at this day.

Now is Religion & the ways of God scorn'd and reproached at this day, not only by loose and lascivious persons, as Sweares, drunkards, Sabbath-breakers, & such like ungodly wretches, but by a generation of vipers sprung up amongst us in these our days, called Quakers, Shakers, & Ranters, who pretend holiness: & are outwardly cloathed in sheeps cloathing, but are indeed such as our Saviour speaks of in Mat. 7. 15. Wolves in sheeps-cloathing, who despise Dominions, and speak evil of dignities, Ungodly men turning the Grace of God into wantonness, denying the only Lord God, and our Saviour Jesus Christ, as St. Jude saith, Who resist the truth, being men of corrupt minds, having a form of godliness, but denying the power thereof: 2 Tim. 3. 5. Professing they know God, but in works they deny him, being abominable and disobedient & to every good work reprobate, Tit. 1. 6. Labouring to beat down Magistracy and Ministry, which is the great

great work the Devil aims at, that so he may the more easily delude the souls, if once the Devil could but beat down Ministry & Magistracy, he would go on in deluding souls without opposition, all were his own then. And therefore the Counsel St. Jude gave these Christians in his days, is now very seasonable in the Ungodly times, for every good Christian that they should beware, lest they be led away with the error of those wicked ones, and so fall from their own stedfastness and come short of Heaven, bringing on themselves eternal destruction.

And indeed this Epistle of St. Jude is very seasonable for these times, and I beseech every good Christian seriously to Read it; for there the Dreadful Judgement of God against Sinners which is written for our Examples. Not that we should follow them, but that we should be afraid to sin against God as they. For certinly if God spared neither the old World, nor the Israelites, nor the Angels that fell, but hath reserved them in everlasting Chains under the darkness, until the judgement of the great day, he will not spare us if we sin as they did: And likewise Sodom and Gomorah, and the Cities about them, are set forth for an Example, suffering the vengeance of eternal fire, God hath hung them out in chains, that all may take notice and be afraid to sin as they did: And certainly God is the same God now, as he was then; He's yesterday, to day, and for ever the

same, and if you will (notwithstanding his examples) presume to go on in Sin, he will certainly bring upon you the same Judgements. And truly the sins of Sodom are at this day the sins of England, Pride & fulness of Bread: The Lord grant we have not the judgement of Sodom Fire and Brimstone e're long poured down upon us. Let England, especially London, seriously remember the sad examples of fire. Now then Christians, I beseech you take the good counsel of St. Paul, Eph. 6. 11, 12. Put on the whole armour of God, for never was more need: now the Devil is most busie to destroy souls, it becomes Christians to be best armed; we should count it folly and madness in that man that should know the thief would come and rob him, and would not provide and arm himself against him. Now Sirs, consider, the Devil seeks to rob you of your precious Souls, therefore arm your selves, be not unprovided when you may be armed: the armor of God is armor of proof, and will beat off all the fiery darts of Satan: Resist the Devil, & he will flye from you, Jam. 4. 7. The Devil is not able to hurt that soul that hath the armor of God, and what this armor of God is, St. Paul tells us in Eph. 6. 14, to 19. Stand therefore, having your loins girt about with truth, & having on the brest-plate of righteousness, & your feet shod with the preparation of the Gospel of peace, above all taking the shield of Faith,

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wherewith ye shall be able to quench all the fiery darts of the wicked, & take the helmet of salvation & the *sword* of the spirit, which is the word of God, praying always, with all prayer & supplication in the *spirit*, & watching thereto with all perseverance. For whosoever shall call on the Name of the Lord shall be saved.

And this is the armour which every one that would go to Heaven must put on: for either we must be Souldiers of Christ, or the slaves of the Devil, for all those that fight under Satan are his slaves, therefore let us put on the armor of God, and work out our salvation with fear and trembling. To which end our Saviour directeth and plainly shews us the way to Heaven; which although it be a hard Way, and a strait way, yet it leadeth unto a blessed life; and what though we be scratcht in the way with bryers and thorns, and endure some hardship for a time, yet when we come to Heaven, it will surely make us amends at last.

Did not our Saviour himself, and all his Prophets and Apostles, go to Heaven through many difficulties: How were they buffetted, scourged and mocked, yea spitted on, and despightfully used by Wicked and ungodly Men: Did it not cost CHRIST his dear Life and precious Blood to purchase Life and Heaven for us: Did not the Saints of GOD in all Ages willingly endure any thing for Heaven, they were content to part with all, know-

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ing they had in Heaven a better and more enduring substance. See what they suffered with joy for Heaven, Heb. 11. Abraham left his country and inheritance, Moses forsook Ægypt, chusing rather to suffer with Christ, than to enjoy the pleasures of Sin. And others stopped the mouths of Lyons, quenched the violence of the fire, were tortured, had tryals of cruel mockings, yea, bonds and Imprisonments: They were Stoned, Sawn asunder, slain with the Sword, wandered about in Sheep-skins and Goat-skins, being destitute, afflicted, tormented, wanding in Mountains, & desarts, dens and corners of the earth: of whom (saith the Apostle) the world was not worthy. They of whom the world was not worthy, were accounted by wicked and ungodly Men not worthy for to live and sojourn in the world. Did not all the Martyrs suffer Death with joy for Heavens sake, according to that Scripture, Account it all joy when you fall into divers temptations, Jam. 1. 2. How did Paul and Silas sing in prison, Acts 16. 35. They rejoyced, God accounted them worthy to suffer for Heaven. They were resolved no difficulty should debar them from Heaven: being perswaded that neither death nor life, nor things present, nor things to come: neither tribulations, nor persecutions, nor any thing else should hinder him from Heaven, Rom. 8. 38. Christ having told them that they should be hated of all men for his

names

names sake: Yea, they that killed them, should think they did God good service, Iohn 16. 2. Because they belong to heaven, therefore the world hated them; they were assured of the truth of the Word of God, which saith, that through many tribulations we must enter into the Kingdom of Heaven. And is it not much better to suffer here a little affliction, as the Apostle calls it, which is but for a moment; then for a little season to enjoy the pleasures of sin, and be eternally in Hell, in everlasting torments, which shall never have end. O consider this, all ye that forget God, and despise his word & Ministers; know ye this all ye Ranters, Quakers, Drunkards, and Swearers, who mock at the word of God, God will one day reckon with you for all your ungodly courses, and works of darkness: and then your Master the Devil whom you so much delighted to serve, will pay you your wages, fire and brimstone, eternal torments for ever, and then you will wish and say, when it is too late, O that I had served God! O that I had not walked in these ungodly courses! When God cryed unto you to repent, you would not hear; and now you are in Hell roaring and crying to be eased of your endless torments, God will not hear you. At the day of judgement, the eyes of Wicked men shall be opened, they could see no pleasure in the ways of God, but still their delight was in sin, it was sport & pastime for them to sin & offend the Lord, O, but what

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would they give now to be saved: they who before would not forsake any one of their Sins, though it were to save their Souls, now they would give ten thousand Worlds if they had them, to have but one hours ease and liberty, to get Salvation: What would it profit a man to gain the whole World, and to lose his own soul, *Mat.* 15. 19.

Let every one therefore repent, and return unto the Lord, for he is merciful and full of compassion: strive to enter in at the strait gate, and do not deceive your poor souls, by thinking you shall go to heaven for your good meaning, for it is Written, Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven (saith Christ) but he that doth the will of my Father which is in heaven, Mat. 7. 21. Men think if they do but come to Church, and have a good meaning, they shall be saved, & how many deceive themselves by this: St. Chrysostom, who Preached to that great City Antioch, did believe, that of two hundred thousand that came to hear the Word, scarce 100 Souls should be saved: for if men would be saved, they must not only be hearers but doers of the word, as St. James saith, Jam. 1. 22. The Scribes and Pharises thought they should go to heaven before any others. Why? they fasted, they gave alms, they did more than come to Church, and yet they came short of Heaven: And doth not Christ say, That except your

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righteousnes shall exceed the righteousnes of the Scribes and Pharisees, ye shall never inherit the Kingdom of Heaven, Mat. 5. 10. Oh how many thousands are there in England, Whose Righteousnes comes infinitely short of the Righteousnes of the Scribes and Pharisees? nay, indeed have none at all, neither seek for any: but on the contrary, delight in nothing but uncleanness, drunkenness, and other lascivious sins, Of which St. Paul saith, They that live and dye in them, shall never inherit the Kingdom of Heaven, 1 Cor. 6. 10. but shall be cast into utter darkness, where there shall be weeping and wailing, and gnashing of teeth.

Oh that men would be wise, & consider their latter end, for as the tree falls, so it lies: if men will live in their sins, they shall dye in their sins, and perish for ever. For without holiness no man shall see God, *Heb.* 12. 14.

The young man in the Gospel, he enquired after salvation, saying, Good Master, what shall I do to be saved? But how many are there in England, who never in all their life long so much as think of heaven, and the salvation of their precious souls: let the Lord call never so loud by the voice of his Ministers, lifting up their voice by a Trumpet, or by the voice of his words & works, by his mercies which should invite men to come in, & by his judgments which should affright them, how do they lie snorting and sleeping in their sin, and never awake?

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But let the World call and they presently stir, let but a door be opened now to get riches, & be gainers in the world; how do men thrust and throng, and every one strive to go before an other? But the Ministers of God may cry and call till their hearts ake, for men to go to Heaven, and then they sadly complain to the Lord, as Isaiah did, Isa. 53. 1. Lord, who hath believed our report? We have toil'd all the day, all the days of our lives, and have caught nothing. The net of the Gospel hath been always spread out, and yet scarce one Soul taken in it? We read in Acts 2. 4. That at one Sermon of St. Peters, three thousand Souls were converted to the Lord; but now we may hear three thousand Sermons Preached, and scarce one Soul brought to Heaven. Men are altogether of Gallio's mind, Acts 18. 17. They care not for these things. Never was there since the days of Adam so much means of grace and Salvation as now. Have we not line upon line, precept upon precept, Sermon upon Sermon, mercy upon mercy; and yet all will not do. Men stop their ears, and refuse to hear the voice of the Charmer, Charm he never so wisely. O I fear it will be more tollerable for Sodom and Gomorah in the day of judgement, than for England. And not only the men of Nineve, but the cruel Jews and Turks shall rise up in Judgement against us, except we repent. Englands Hell will be hoter that the Indians

dians Hell: What Nation or People is there at this day, that God hath bestowed so many mercies on, as upon England; the Lord hath given us not only his Gospel, but also peace & plenty of all things: and yet notwithstanding the grace of God hath so abounded towards us, that we have turned his Grace into Wantonnesse, because the goodnesse and mercy of our God hath abounded towards us, we have had our sins to super-abound against him. How justly might the Lord for our unworthinesse, even cause the devouring Sword to be unsheathed again amongst us, and cause us to sheath it in one anothers bowels again: and not only send the Sword amongst us again, which is ready to be drawn, but his destroying Angel with that sad and heavy judgement the noysome Pestilence, which the Lord hath been pleased in much mercy to keep from among us a long time, even to admiration, and even sweep us away in his wrath and indignation, even every one of us. It is the Lords mercy we are not consumed, Lam. 3. 22. Did not the Lord renew his mercies every morning, we should be in Hell o're night. Ah the Lord spare us, for it is greatly to be feared these three heavy Judgements, Plague, Famine, and Sword, are even ready to fall upon us. How justly might the Lord give us a Famine, not only of bread, but also of hearing the word of the Lord: even because we have despised it, and loathed it, as the

Israelites

Israelites the Manna, the Lord rained from Heaven Heavenly food, and it was loathed by wretched men. How sadly the Lord hath caused Ireland & Germany, to feel these three heavy Judgements, is fresh in every mans memory, & is not England as sinful a nation as any of these were? Yea, England is at this day an unthankful & unholy people, a rebellious nation, who stands it out against the Lord. But let England know, the Lord will be revenged on them, Shall I not be revenged on such a nation as this? (saith the Lord) yea, I will be revenged on them. O that men would see the goodness of the Lord, & now to day, even while it is called to day, turn to the Lord by repentance, for who knows whether the Lord will have mercy? yea, he will have mercy upon us if we repent. As I live (saith the Lord) I desire not the death of a sinner, but rather that he should turn from his wickedness and repent. Turn ye, turn ye, saith the Lord, Ezek. 33. 12. And I will have mercy upon you. If there could have been found but ten righteous Persons in Sodom, God would have spared it, Gen. 8. 33. And may not the Lord spare us, yea, he will spare us if we Repent. See what the Lord saith, Isa. 55. 7. Let the wicked forsake his way, and the unrighteous man his thoughts, and turn to the Lord, and he will have mercy on them: let every one therefore speedily Repent without delay; and strive who shall begin first; if every one

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would sweep his own door, the whole Street would soon be clean, and if every one would repent of his own sins, the sins of the whole Nation would be blotted out. Yet forty days and *Ninive* shall be destroyed (saith the Lord) and yet upon their Repentance the Lord pardoned them: and if ever they would go to Heaven, it must be by Faith & Repentance; for no repentance no Salvation. Except ye repent, ye shall all likewise perish (saith our Saviour) Luk. 13. Without holiness no man shall see the Lord, *Heb.* 12. 14. And without repentance there can be no holiness, for holiness is the fruit of repentance; if we be not holy here we shall never be happy hereafter. God himself hath said so, and he is no Lyar. The Devil may perswade you otherwise, but he is a Lyar, and the father of Lyes, Joh 8. 8. He will perswade you to, onely to delude your Souls, and draw you into Hell: he speaks you fair, but it may be, he will tell you another Tale in Hell; he is like a great Bragadocio, that promiseth great things, but findeth hath nothing to pay but Hell and damnation: All this will I give thee, if thou wilt fall down and worship me, saith the devil to our Saviour, Mat. 4. But I pray whose is the world, is not the Earth the Lords, and the fulness thereof, Psal. 24. 1. The Devil hath nothing at all to do with it, but as God gives him leave: riches and honour, worldly honour and greatness are the Devils baits to catch poor Souls; he lays

these things before their eyes, but it is the soul he aims at, the end of his work is to delude poor souls; the Devil promiseth much, and hath nothing to pay but Hell and Damnation, and yet how many believe him? Let the Lord say, here is my Christ, take him, much good may he do you, here is pardon of sin, receive: here is life and salvation, heaven and happiness, and who is there that dares to receive? You will not come to me that you might have light (saith Christ) but let the Devil say you may go on in your sins, take your pleasure in the world, all shall be well with you, it is time enough to repent hereafter, how readily do men believe him? but if men did but know and believe whither they are going when in sin, they would go another way; the way of sin is the broad way to hell; you may go merrily along, it's down the hill you are running; but take heed, you will fall into hell at last. It is just with men going to hell, as it was with the man that was to go over a great River on a narrow Bridge, he puts on his spectacles, and to the Bridge seemes broader than it was, and the poor man walks on securely, and so falls betwixt the Bridge, and is drowned: Wicked men they look on the world with the Devils spectacles, and so it seems very pleasant and delightful, and they run on securely (as we say) without fear or will, not considering that every step they tread, they are ready to fall into Hell. O Sinners, consider when you

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are dancing, you are dancing about the mouth of Hell, and if the Lord should but snap in sunder the slender thread of your lives, you will presently fall into Hell: men think the pleasures of sin are sweet: the Lord knows they are bitterness in the latter end: the sweet meat of sin will have sower sauce; Sin is the dearest commodity in the world, you'l repent your bargain at last, you will say then, the devil was too hard for you, he cheated you, you gave him too much, sin cost more then your lives, and their Souls more precious then Pearls or Rubies, and lose Heaven too by the bargain: The wages of sin is death, but the gift of God is Eternal Life, through Jesus Christ, Rom. 6. 22. strive therefore to enter in at the strait gate; get to heaven though the way be hard, yet strive: you have the command of Christ, his Example, the Example of all the Prophets and Apostles, and having such a cloud of witnesses be not discouraged, but run with patience the race that is set before you; suffer not Satan to deceive you, if you do you will surely repent it when it is too late. Consider by the Example of Dives and Lazarus, is it not better think you to be in Heaven with Lazarus than to be in Hell with Dives? Dives wanted nothing on earth, had the world at will, fared Deliciously every day, but is now in Hell, and wants a drop of water. Lazarus he lived in great want and miseries, had not wherewithal to satisfie his hungry body

full of sores, men they looked scornfully on him, and bid him not so much favour as the Dogs, they came and licked his sores but Dives denied him the crumbs that fell from his Table to the Dogs. What think you, did not Lazarus endure much hardship to get to Heaven? he was here in much misery, full of woes, now in Heaven hath rivers of pleasures, joy unspeakable and full of glory. Beloved, it is better to beg your bread here with Lazarus for a little season on Earth, than to beg our water with Dives in hell to all eternity: we should not judge that worth much now in the time of our life, which shall be of no worth hereafter. Riches (saith Solomon) make themselves Wings and flye away, they are uncertain, here to day and gone to morrow, as woful experience tells us, and are worth just nothing in the day of judgement, in the life to come they are worthless things, there will be an end of them. But Godliness hath the promise of this life that now is, and the life to come, 1 Tim. 4. 8. When Dives was in his Pontificalibus, had his Purple cloathing, and dainty fare every day, who would not be Dives then? almost every one; but when we read of Dives in Hell Torments, then who would be Dives? certainly none at all, Dives would now be content in the estate of Lazarus 10000 years if he might be released out of his torments. So likewise when we read of poor Lazarus a Beggar full of sores, wanting Bread, in great di-

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sores of body, who would be *Lazarus* in that case? certainly none at all. But when we read of Lazarus in Abrahams bosome, Lazarus is in Heaven, then who would not be Lazarus if he might? But if we would be *Lazarus* in heaven, we must be *Lazarus* on earth; if we would dye the death of the Righteous, we must live the life of the Righteous: if we would sit down in the Kingdom of Heaven with *Abraham, Isaac,* and *Jacob*, and all the Prophets, Apostles, and Saints of God, we must tread in their steps; they have beaten the way, they have made it plain for us if we will, their path is clearly to be seen, we must walk as they walked, soberly; live as they lived, holy and righteously all our days: indure hardship as they did, as you may see in the word of God; what did the Prophets and Apostles of our blessed Lord and Saviour undergo; St. Paul tells us in his book of Martyrs, Heb. 11. They were persecuted, stoned, imprisoned, sawn asunder, mocked, scourged, despised by men, wandred about in Sheepskins, &c. and other Apostles and Saints we read of, some torn in pieces by wild Beasts, others put in scalding Oyl, some had their skins flayed off alive, dragged about with horses, and our Smithfield is a good witness of the sufferings of the Martyrs; and besides we read of late the sad tydings of the sufferings of our Brethren in Savoy, which may make every good Christians heart bleed, to hear how they were

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scorcht by fire, dasht in pieces, against the Rocks, not pittying nor sparing even tender sucking Infants, but destroying all; the Lord make us sensible of his saving mercies towards us, that we are not delivered into the hands of such bloody wretches: therefore St. Paul saith, Let us run with patience the race that is set before us: it is but for a little while, and in due time we shall receive our reward, if we faint not, *Heb.* 12. 2. Let us then labour, not for the meat that perisheth, but for that which endureth to eternal life. So demeaning our selves here, as those that look for the coming of our Lord Jesus, who shall render to every one according to their works. And know that although the righteous meet with hard fare in the world, yet their end shall be joy and peace, when the wicked men though they be crowned with Rosebuds, and their paths washed with butter, and live an hundred years in pleasure, yet they shall dye accursed, for there will certainly come a day when all Mankind, rich and poor, shall appear naked before the great Tribunal of the Lord; and then what will become of riches and honour, beauty & pleasure: then the Crowns of Kings, and the Rags of Beggars shall be laid aside, and all without respect of Persons, receive sentence according to the Deeds done in the flesh; then pride and luxury, swearing and Drunkenness, swaggering, complemental Oaths, and all other vile and Lascivious courting and Adorati-

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ons of beauty; the so much admired and studied sins of the Gallants of the World, shall be pronounced out of the mouth of God himself to be nothing but glittering abominations, then the adulterating wares, light and doubtful weights, and false measures, now almost woven into the very Art of Trading, shall be pronounced to be nothing else but Pysteries of iniquity and self-deceivings, and shall be rewarded with eternal fire: and then the poor despised profession and Professors of the Power of Godliness, who tremble at the word of God, make Conscience of their ways, and forbear not only vain and wicked Oaths, but also idle words, whose heart bleeds for the abomination of the times, and the Wickedness of those among whom they Live. Who walk humbly and mournfully before the Lord, in an exact holy conversation, in the midst of a crooked and perverse Generation, shall in good earnest be pronounced from the mouth of God himself, to have walked in that true and narrow way that leadeth to eternal life, then the wicked and ungodly, who mocked at the Word of God when it is too late, shall be forced to confess and say, O what fools were we! we accounted our lives madness, and judged their end to be without honour: How are they now reckoned among the Saints, and have their portion in heaven, sitting down with *Abraham*, *Isaac*, and *Jacob* in the Kingdom of their God; and we who lived in pleasure, and walked in

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this ease and smooth way, are tumbled down to Hell, there to receive the just reward of our ungodly sayings and doings, Eternal Torments for ever and ever.

Now to conclude all in a word, Let every one of us take the good counsel of Solomon, to remember our Creator in the days of our Youth. Rejoyce O Young man in thy Youth, and let thy heart cheer thee; but know, for all this thou must come to Judgement. Remember there is both a Heaven and a Hell, a Heaven to reward thee if thou dost well, a Hell to torment thee if thou dost ill: labour then to be of the number of those, to whom the Lord shall say at the last and great Day of Judgement.

Come ye Blessed of my Father, Inherit the Kingdom prepared for you from the beginning of the World, *Mat.* 25. 25. Unto which Kingdom the Lord of his mercy bring us all.

Now the God of peace that brought again from the dead the *Lord* Jesus Christ, the great Shepherd of his Sheep, through the Blood of the Everlasting Covenant, make us perfect in every good word and work, to do his will; working in us that which is well-pleasing in his sight, through Jesus Christ our *Lord*, to whom be glory and honour now and for ever, Amen.

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